

SUPPLEMENT

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[GRATIS.

Anniversary Meetings.

LONDON MISSIONARY SOCIETY.

The anniversary of this society was held last Thursday morning in Exeter Hall, which was crowded on the occasion. The chair was taken at eleven o'clock by W. E. Baxter, Esq., M.P., who was supported by a great number of well-known Dissenting ministers and laymen.

The CHAIRMAN said it was with feelings of no little pleasure and gratification that he received the invitation of the directors to preside on that occasion. One of the earliest objects of his ambition as a youngster was to take part in one of the annual meetings in that hall of the London Missionary Society, —(Hear, hear)—a society distinguished above all other foreign missionary societies by the catholicity of its constitution, by the splendid success which has attended some of its efforts in the mission-field, and also by the celebrity attained by many of its agents, not only in the annals of Christian churches, but in the history of the whole world. After referring to the results of missionary effort in various parts of the globe, the chairman congratulated the meeting on the improved pecuniary position of the society, which was owing to the liberality of the churches at home, initiated and stimulated by the noble example of Mr. Hadfield, and also to the cordial co-operation of the great majority of the missionaries abroad. He hoped that in the face of the tremendous responsibility which they had incurred, no part of that great mission-field would suffer through any shortcomings of theirs.

The Rev. Dr. MULLENS, the foreign secretary, then read the annual report, which commenced by saying that the year just closed had proved a remarkable one in the society's history. From its beginning to its close it had been richly fraught with blessings. Commencing with heavy financial embarrassments, which occasioned great anxiety, it was soon occupied with a careful examination of all the society's plans, with a view so to rearrange them as not only to secure the full benefit of the past, but to open the way for a new career of usefulness. While the directors had been engaged with this readjustment at home, the Lord had been working with their missionary brethren abroad. — In several of the society's missions, special tokens had been manifested of His presence and His power; and all earnest and devoted work continued to meet with its promised reward. Feeling allusion was then made to the late Dr. Tidman's illness and death, and the resolutions of the directors thereon were reported. The report then gave an account of the measures which had been taken to reconstruct the financial management of the society, recapitulated the resolutions of the directors on this head, and the changes also which had been made in the arrangements for educating the society's missionaries. The directors are thankful to state that during the year no less than forty-four offers of service were received from young men. The delegates at their annual meeting pressed on the directors the necessity of reducing the expenditure of the society in the West Indies and other stations, and the whole of the mission arrangements were carefully revised after full consultation with the missionaries. In no case did this revision require the salaries of missionaries to be reduced. In a large number of instances the allowances were increased, and the scales of salary were to a considerable degree rendered uniform. So far as the new system has gone, it has not only called forth many expressions of satisfaction at home, from friends of the society who study the character of its procedure, but it has met with the warm approval of the majority of the missionaries to whose work it has been applied. The result of the system to the society's finances has been economy, compactness, and strength.

While in several cases enlarging the personal income of the missionaries, yet by limiting the amount of the native agency to be employed in evangelistic work; by reducing the help hitherto granted to the native Christians for their incidental expenditure; and by enforcing economy in all minor matters at home as well as abroad, the board have been able to bring down the total expenditure of the society to a point much nearer the range of the society's ordinary income than it has been for several years past. It should, however, be understood that they have provided only for the necessities of their present operations. They need a larger income

still if the friends of the society would wish them to undertake that extension of their missions into new fields which the world needs, for which the missionaries earnestly plead, and which they themselves are most anxious to secure.

Reference is then made to the sad loss of the John Williams, which is to be replaced by a new vessel of 200 tons to be built by Messrs. Hall, at a cost of 5,000/. It is hoped the vessel will be ready to sail for the South Seas in the autumn. The results of missionary labours in these beautiful islands of the Pacific are then broadly stated. In all but Western Polynesia, the Gospel has swept away heathenism and its horrors and abominations.

The four great societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold 300,000 people, of whom 50,000 are members of the church. They have together expended on the process less than 1,200,000/, a sum which now-a-days will only make a London railway, or furnish the navy with six ironclads. Yet how wonderful the fruit of their toil! "The wolf dwells with the lamb, the leopard lies down with the kid." The destruction of life has been stayed. Beautiful as were these lands by nature, culture has rendered them more lovely still. Everywhere the white chapel and school have taken the place of the heathen mara. The trim cottage, which Christianity gave them, peeps everywhere from its nook of leaves. Land and people are Christian now. The victories of peace have taken the place of war. Resources have multiplied; wealth has begun to accumulate. Books, knowledge, order, and law rule these communities. Large churches have been gathered, schools flourish, good men and good women are numerous. Not a few have offered themselves as missionaries to heathen islands; and in zeal, and self-sacrifice, and patient service have equalled the earnest men of other climes.

All over the southern groups of Polynesia this is the work which missionaries have been doing. This is the influence which they have exercised, and these are the fruits of their devoted toil. It is not merely Admiral Fitzroy, and Captain Erskine, and Admiral Wilkes who testify to the reality of such results; but to these Christian islands, where sailors were once afraid to land, hundreds of whalers run gladly every year to get the refreshment which their hard toil renders so grateful. From icebergs and boundless seas, and heavy gales of wind; from the exciting chase, the capture, the boiling down of their huge prey; and from all the filthy, weary work of whaling life, they now run north to New Zealand and Samoa, to Tahiti and Rarotonga; not only to refit their vessels and to replace their broken gear, but to buy fresh meat and vegetables and coffee; to get medicine for their sick; to revel in oranges, plantains, and water-melons; to feast the eye on green mountains and cultured valleys; to walk among white cottages and flower-gardens and groves of palms; to attend Sabbath services, and be reminded of their Christian training and their Christian homes. Where have unaided men, however wise, produced a moral change like this? With us the Gospel alone has done it, and to God we give all the praise.

Many facts have been communicated to the directors during the past year, which show the steady progress of the native churches, and their increased ability and willingness to maintain the ordinances of the Gospel, and to care for the salvation of others. The report proceeded to detail a number of interesting and striking instances of the power of the Gospel and the results of missionary labour, and noted with special satisfaction and thankfulness unusual spiritual results in three stations in China, in Travancore, and in the interior of Africa. The only hindrance to the work of the missionaries had arisen in the Loyalty Islands, where there had been considerable persecution of the missionaries by the French authorities, instigated by Romish priests. This is still going on, and a second memorial has recently been forwarded through Lord Stanley to Paris, and an inquiry is being instituted by the French Minister for the Colonies. During the past year five missionaries with their wives have proceeded abroad to enter upon their work, and four others have returned to their fields of labour. During the same time only one missionary in active service has died, the Rev. H. C. Williamson; but three missionaries' wives, Mrs. Organ, Mrs. Phillips, and Mrs. Hewlett, who had not long entered on their work of faith in India, have been early removed from the scenes of their efforts for the daughters of that empire. The directors referred with great satisfaction to the formation of young men's auxiliaries. The receipts for general purposes during the year were 82,569/, and for special objects 15,049/, making a total of 97,618/.—other sources of income raised the entire sum to 111,306/. The expenditure was 110,244/, leaving a balance in favour of the society of

1,062/. 8s. 4d. But deducting sums entered on both sides of the account, and giving only the funds received and expended in an ordinary way, the treasurer had received 70,379/, and expended 74,872/, showing a deficiency of 4,493/, which has been met from special sources. Various changes have been the means of effecting a reduction of expenditure to the extent of 10,000/. The directors go on to say:—

The statement also shows that a greater ordinary income secured during the past year is needed every year, to maintain the society at its present strength. Even with revised establishments working at reduced cost, the directors still require 70,000/ a year to meet the various items of general expenditure for which they have directly to provide. But that is precisely the amount which the revived interest and the earnest exertions of deputations and collectors have brought into their hands; and no margin is left at their command to cover any extraordinary expense which may arise. Nowhere, therefore, may our friends relax their efforts or diminish their recent gifts. Givers, collectors, ministers who plead, are still invited to uphold the hands of the society, and to urge its claims. And if we look to extension, that extension which comes naturally to a prosperous field—still more to that extension for which the field untouched cries mightily day by day—how shall this enlargement of our operations be secured but by still augmented resources, by still higher consecration, still greater liberality, and more earnest prayer. For these things, the directors look specially to our younger ministers and to the young men of our churches generally, and they turn to them with earnestness and with hope.

The society deserves such help from our churches; its history, its sphere of usefulness, the spirit in which it is managed, the rich prosperity which the Lord has granted to its labours, all appeal in its name. The field deserves and needs it. How little has been accomplished of the holy purpose missions have in view. Compared with the millions unevangelised, the converts gained are numerically nothing. Indeed, the sphere of our labour has continued ever to grow wider, and every answer of God's providence to the Church's gifts and prayers and self-denial has been to extend its power to be useful and give it much more to do. And does not the Lord claim from us this larger service? He has shown the need of the heathen world more clearly, and made the argument for instructing it unanswerable. Besides, we have prospects for the future to which the gains of the past are poor. With our skilled agencies, all shaped by experience, with plans well tried, with our versions and our literatures in every tongue, with China opened widely in answer to prayer, with India deeply moved, with Africa free, with Polynesia raised and civilised, with Madagascar purified by fire—what tokens have we of manifest blessing, of approval, and of Divine help. The old systems have fallen, or are paralysed, or are trembling with fear; and the young life of the world is drawing towards freedom and truth. Our results are incomplete; they are but an earnest of success yet to be gathered; and the full reward will be reaped more truly as the years go by. But how noble that reward will be!

The REV. NEWMAN HALL moved the first resolution, and referred in very cordial terms to the great loss sustained in the removal of one who through so many years prepared and read the annual statement of the society, uniting so much firmness with so much courtesy, so wise to rule, so faithful to serve, with views so broad, with accuracy so minute, both thoughtful and eloquent, both zealous and prudent, both active and devout, "our accomplished, many-sided, revered, lamented Tidman." They were all glad to hear of the safety of that great traveller, Livingstone. It was the honour of this society to have first sent him out. He went out first in the character of a missionary, but he was also a scientific explorer, and if he had gone out now first in the capacity of a scientific explorer, he had gone out also in the capacity of the pioneer of missions. The report, he said, dwelt very much upon China:—

China is now brought very near to America—the Pacific Railway coming across from Boston to the sea in about a week when it is completed; so that they consider that China almost belongs to them—(laughter)—for the purposes of missionary enterprise. (Applause.) Their shore is only on the other side of the sea, and China is just opposite—(laughter)—in less than three weeks they can make the passage from America to China; and their earnest determination seems to be to make China the head-quarters of their missionary labour. We cannot do better, Mr. Chairman, than link together our two great nations in all that is noble and all that is true. There have been painful causes of alienation perhaps in this country; the great American cause and the American people have not been always properly understood, and perhaps in America we, the people of the old country, are not always properly understood. Let us hope that all causes of alienation may be speedily removed; there could not be a greater calamity

to the world, there could not be a greater crime, than to see Great Britain and America engaged in strife. (Hear, hear.) Let us proclaim a grand Pan-Anglicanism of the truest kind; let all the English-speaking people throughout the world be one; their interests are really one—one in civilization, one as the guardians of freedom, one as the foes of despotism everywhere and under every form—(applause)—let them be one in detestation of war, and in the maintenance of peace; let us do everything we can socially and politically—and here let me say let us do everything religiously, to bind the two nations together. Let the churches of Great Britain and of America be more thoroughly identified in labouring for the heathen; let our missionaries go side by side to preach the precious Gospel, and let our churches there and here be more and more united in sympathy and in prayer, and we, the Christian churches of the two nations, shall make war for ever impossible. (Applause.)

The resolution was seconded by the Rev. Wm. MUIRHEAD, whom Dr. MULLENS introduced to the meeting as one who went out from England twenty-one years ago, and had spent the entire period in the city and neighbourhood of Shanghai. Mr. Muirhead, in a very interesting speech, which the chairman afterwards as "one of the best missionary speeches he ever heard" referred almost exclusively to the prospect and retrospect of mission work in China, which country he thought was clearly the great mission-field of the world:—

Its vastness, its population, its standard of intelligence, its moral and religious characteristics, place it strongly in this point of view, and furnish an urgent call on the work and service of the Christian Church. Long was that country closed against all external influence, and a keen and jealous eye was kept over every attempt at encroachment from without. In the good providence of God that wall of partition has been broken down, and an entrance has been granted to a large extent to our politicians, our merchants, and our missionaries. Such of us as have lived long in the country, and remember the régime of former days, are utterly amazed at what has occurred within recent times, leading us to hope that the future is charged with still greater and more glorious results. But what is the information we have gained of China, as its gates have been thrown open, and we have been brought into more familiar and practical contact with the people? In so far as its peculiar civilisation is concerned, the more attentively we study it, the more we are filled with astonishment at its character and results. We find a third of the human race under a system of training, education, government, and laws of the greatest antiquity, of a highly commendable kind, which has tended to conserve and increase them as a nation in numbers and prosperity to such a degree as to be without a parallel in the history of the world. All the changes that have taken place in the country during hundreds and thousands of years have not served in any material way to alter or modify the groundwork of their internal polity, or the principles of their social and domestic constitution. The consequence is, that we observe a nation distinguished by a civilisation indeed unique and peculiar, but which is remarkably adapted to their state and circumstances, and under the influence of which they have advanced in learning and refinement, in the science of government and legislation, in the arts and applications of industry, in trade and commercial enterprise, and more in the professed appreciation of high-toned morality and virtue. Notwithstanding all this, however, there are many and serious drawbacks in the character and condition of the Chinese. As a people, they are proud and boastful of their ancient kings and sages, of their long-established systems of philosophy and religion; and truly they have been most wonderfully situated in the course of ages for working out, if it be possible, a method of renovation and purity, by their isolation in the earth, by their voluntary and providential separation from all nations and countries, and by the teaching and influence of some of their greatest and wisest men. But what is the actual result of the whole? Sages and scholars have lived and ruled with undisputed sway; their power and authority have been transmitted to distant times and acknowledged through the length and breadth of the country; yet what is the real condition of things in the highest and most solemn point of view—what, in a word, is China religiously, divinely considered? Its state is the very same as that which obtained in the old heathen world. In regard to God and divine things, speculation and reason have done their utmost, yet all to little purpose. Atheism and pantheism, the deification of heaven and earth, ancestral worship, sacrifices to their most noted worthies on the one hand, and idolatry and superstition of many kinds on the other, make up the sum of their religion, and constitute their highest ideas of duty and obligation. Apart from all the moral debasement occasioned by such a state of things, the case is well described by the Apostle in these words, "The world by wisdom knew not God," or when, by the light of tradition, they knew God, they glorified Him not as God, but "became vain in their imaginations, and their foolish heart was hardened; professing themselves to be wise, they became fools, and changed the truth of God into a lie, worshipping and serving the creature more than the Creator, who is God over all, blessed for ever." This is the veritable condition of China, with its four hundred millions of people; all classes are infected with the same religious blindness, plunged in the same ignorance and error, alienated alike from God and godliness.

He gave many encouraging illustrations of the harvest which had already followed the sowing of the seed of the Word in China, which had come under his own observation, one of which we subjoin:—

I was preaching at one of our mission-chapels to a considerable congregation, and, having finished, I was surprised at an individual rising up and addressing those present in the most earnest and impulsive manner. I waited till he had done, and at the close asked him if he had heard the Gospel before. He said, "No." "What is the occasion?" I asked, "of your addressing the people in the way you have done?" He replied, "It is the first time I have listened to this thing, and I am perfectly persuaded of its truth." He was urged to repeat his visit, and he continued to do so many times. After two or three months he was admitted into our religious fellowship, and became a distinguished member of the church. On conversing with him some time afterwards

as to the occasion of his conversion, he stated that at the time he first entered the chapel he had it in view to go to a public thoroughfare and enjoy the amusements of the day, but seeing the chapel doors open he thought he would come in and hear what was to be said. He then continued: "You began to speak of the sinfulness of man, that all had departed from the right road, and broken the commandments of God. I immediately thought within myself there is little reason for me to come to such a place as this to get information as to my own sinfulness, for I had persuaded myself of that for a lengthened period of time. You farther said that in consequence of human sin there was punishment following upon it, and no one could, by any merit of his own, achieve deliverance. I was fully aware of that. I had been accustomed to go to the temples, and perform all kinds of religious worship; but I could not avert what seemed to me to be the fearful consequences of my sins, and I knew not what would become of me. By and-bye you began to speak of Jesus Christ, the Saviour of sinners, who undertook my case, who bore the weight of my offence, who endured the punishment of my guilt; that was altogether a new thing in my history and experience. It flashed upon me like a flood of light. I embraced it with all the eagerness of my heart, and now I am at peace." (Applause.) After having continued to live in the profession of Christianity for many years, by the failure of health he was obliged to leave my immediate neighbourhood; but previous to his death, he charged his son to call upon me and say that he was dying rejoicing in the faith, and hoping to meet me in a better world. (Applause.)

In conclusion, he addressed an earnest appeal to all present to aid in the work of sending the messenger of the Gospel to China.

The CHAIRMAN then put the resolution, which had been moved and seconded, and it was carried unanimously. It ran thus:—

That the report, of which portions have now been read, be adopted and published in full, with its appendix and statement of accounts. That this meeting desires to express its devout gratitude to God for His remarkable interposition on behalf of the society in the hour of its need. It observes with thankfulness the generous contributions, which have removed the difficulties with which the past year commenced; the large increase in the ordinary income by which its labours have been sustained; and rejoices in the successful establishment of the Young Men's Auxiliary. That this meeting joins the directors of the society in expressing to the family of their late secretary, the Rev. Dr. Tidman, their sincere sympathy at his removal; and the very high estimate they entertain of the distinguished services which he rendered to the society for a long series of years. It recognises with gratitude the great blessing which rests upon the work of the society abroad, and especially the prosperity and extension of several of the missions in China. And it prays that, under the teaching of the Holy Ghost, many new centres of Christian life and power may be established in that heathen empire for the spread of the kingdom of Christ.

The Rev. R. ROBINSON announced that a gentleman had just placed in one of the home secretaries' hands a cheque for 1,000/- for the society. The collecting-box was then sent round the hall.

The Rev. G. W. CONDER of Manchester moved the second resolution, which was as follows:—

That this meeting expresses its sympathy with the missionary brethren in the South Seas at the great inconvenience which they have suffered, and at the hindrance occasioned in their labours by the loss of the John Williams; and rejoices to hear that another vessel is now building for the use of their mission. It has heard with thankfulness of the great liberality of their native churches; of the continued progress in Madagascar; of the solid advance in Travancore; of the news of progress in the heart of Africa; and of the increasing power of Christian education in India. And it trusts that the native ministry and native churches throughout these missions will be stirred to increased effort, not only to secure their own spiritual growth, but to extend the Gospel among their heathen countrymen.

He said he should like to be permitted to express his own individual sense of the loss which they had all sustained in the removal of their late foreign secretary, Dr. Tidman. Never had a society a more faithful servant. (Hear, hear.) Never had any work connected with it a man who more earnestly loved the work than their own dear and departed friend. Never had any such enterprise as theirs a man better qualified for the more difficult and arduous parts of its management than their very gifted friend; and he entirely joined in what was said of him in a biography that appeared at the time of his departure, that had Providence directed him to spheres in connection with politics, the management of the delicate politics of this world, he would have reached a very high distinction there. But a higher one was in store for him by Providence, and they should for many years to come entertain the most respectful and grateful sense of the services which God permitted him to render to that great institution. In the course of a most eloquent and spirit-stirring speech, Mr. Conder drew an historical parallel between the present and a former age:—

I think it is a thing over which we should all congratulate ourselves this morning, and for which we ought all to be devoutly thankful, that we have been born in a time, for the first time, when missions on a world-wide scale are possible. There has been once before something similar in the history of the Church, the time when God brought all the world together, in His providence, to one focus. If it be possible and lawful for us to gaze at the reason for this Divine procedure, I think one cannot be in much doubt as to why God chose Rome, the Roman empire, to be the first depository to hold the Gospel in trust for the world. It was because the ambition of her Caesars had made a highway to every nation of the earth, to every people. It was because she had stretched her power all over the civilised world, completely covered the south of Europe, stretched it far up into the north. In Africa, at least on her northern borders, there was a beautiful civilisation. She had consolidated her sway as far eastward as there was anything that it could gratify her ambition or her pride to conquer and hold. Even the little Jewish kingdom was not too mean a prey for her to make her own. And so God mingled with that life which was thus radiating in every direction from that one centre—God mingled with that life of the Roman empire the element which was to be the salvation and the life of the world; and in that age the Church, fresh from the baptism of the Spirit, and with the echoes of the Master's and the

Founder's words still ringing in her ears, went forth and occupied the world for Christ. But Rome corrupted the Gospel that God had put her in trust with; so God cast her down from her excellency, and took away from her the grand commission to send the Gospel to the world. And now after all that time—nine long, weary centuries—the same state of things has come about again; not now through the ambition of emperors, but rather through that more sordid and oftentimes not a whit less bloody thing, the greed of her merchant princes after gain. The armies of King Cotton, King Silk, King Opium, and King Gold have gone forth into all the world. The earth is once more gathered to a focus, and lines of communication are radiating once again from this little centre to every tribe of man. No sooner did this thing happen, no sooner was the world again brought together to one centre, than God put it into the heart of His Church—to Him be all the glory, and not unto us—to go forth and occupy the world for Him. There are still some people in the world who call themselves philosophers, but whom a much shorter and similarly-sounding word might much more aptly describe sometimes, who, sneering at us, say:—"Why, your Christianity has had 1,800 years to convert the world in, and has not done it yet. It is a pretty long experiment, long enough for most other things. You might as well admit the failure at once with the best grace you may." Now, sir, in the first place, we say to these magi of the west, and of the nineteenth century—these men who will only worship at the cradle where science lies, still in its swaddling clothes, after all those centuries—(applause)—that the mission of the Gospel is not, never has been, never will be, in their sense of the word, to convert the world. The Gospel is God's offer of mercy and salvation to the world. It is God's loving persuasion to men; but it is possible to reject that. It is in the very nature of the thing that it shall be possible to reject that; and if that Gospel be rejected, where does the blame lie? With the Gospel, or with the world that rejects it? We have to go forth and preach our message, earnestly desiring and praying that the world may be converted thereby, but leaving the issue with God and with man. Do not let us mistake this, and fancy that we have got to go and convert the world. We have got to go to preach the Gospel to the world, and plant it in the midst of men, as God has planted it in the midst of us. We are not responsible for the conversion of the world, but we are responsible for preaching the Gospel. That is my first answer to these nineteenth-century philosophers. And then, in the second place, I say that the Gospel has never yet had the chance of trying this experiment, whether it could convert the whole world or not, until the century in which we are living to-day; and since the Gospel has had the chance of trying, what has she done? Why, it has thrown down the old challenge, and it has fulfilled the promise of its birth. In some places it has gone into the midst of the thick darkness, and has defied the darkness to cast it out, though the darkness was the mightiest compared with its weakness. In other places it has gone and lovingly yet imperiously swept all the darkness away, and covered the people with its light. Just take an uncoloured terrestrial globe, and a pencil with a little gold-colour, and just make a little dot wherever the Gospel has planted itself in the world, and what will you see? Will it be all dark? Will there be no brightness? Will there not be a glorious line of light along all the edges of all the world's great continents, and glorious golden beaming stars dotted all over the space? Ay, you may tell me it is still far from perfect yet. We know it. We never said it was the day; we always called it but the dawn; but was there ever a dawn yet that did not grow to perfect day? (Applause.)

Now shall this spreading Gospel rest
Till through the world its truth has run;
Till Christ has all the nations blessed
That feel the light or see the sun.

The resolution was seconded by the Rev. Wm. JONES, a missionary from Benares. He referred at some length to the condition of mission work in India, and to the misapprehension which existed in the minds of people at home as to the real state of religion in heathen countries:—

Well, I believe that there are a great many more facts stated than are understood. (Loud laughter and applause.) I have travelled a great deal by railway, and before I went to India I travelled a great deal on foot. In travelling on foot, I had time to look upon everything and see everything, and when I had made a journey of a hundred miles I knew what I had seen. But now that I travel 200 miles by railway I know nothing that I have seen. Why? Because I see too much to realise it, and to feel it. This is a railway-travelling age. In connection with this missionary work, too, there are more facts stated than are looked at, and they must be looked at. (Applause.) Take a painting of the most beautiful landscape that you can ever imagine: glance at it and get away—what have you seen? You have seen nothing—horses, trees, men, cattle, everything mixed up in confusion. Stand for a quarter of an hour before it, and you see every object coming out distinctly before your eye, and you know what you have seen. Do the same with all these pictures from missionary fields. But still do not think that because I speak in this way of India in somewhat less bright terms than some people do, I wish to discourage you; because, though I believe that Christianity is making immense progress in India, still I believe that we are to look forward to a very long time before that country will be Christianised. You expect glorious things; you will get glorious things. But do not think that the work of a hundred years can be crammed into ten years. That is what I look at. I do not think that it is realised to the extent it ought to be realised. How slowly truth has made its progress even in this country! Take an illustration of it; think of the Jews. It took God 1,000 years to train those people, though He had to isolate them from all other people, in order to get a better opportunity to make a class of them; it took God 1,000 years to teach these people to feel that there was but one God to be worshipped. Truth may advance slowly in the world, but it leaves no enemies behind it; clear the way, and, although it advances gradually, it will conquer in the end. So it will be with regard to India: truth is still advancing there, but it does advance after all.

The third resolution, appointing the officers of the society for the ensuing year, was moved by Dr.

DAVIS, and seconded by the Rev. H. ALLON, and after a vote of thanks accorded to the chairman, the proceedings terminated.

The annual sermons in connection with the society's anniversary were preached on Wednesday. In the morning, at Surrey Chapel, the venerable Dr. Halley, the principal of New College, delivered an elaborate discourse, in the course of which he contrasted the present state of society with that which existed fifty years ago. The sermon was preached with great vigour, and was of the orthodox length of missionary discourses. In the evening the Rev. C. H. Spurgeon addressed an overwhelming audience in the Rev. S. Martin's chapel, Westminster. He stated that he had received a letter from the Rev. J. Baldwin Brown, who, but for indisposition, would have occupied the pulpit that evening, and expressed the hope that next year he would be able to be amongst them. Mr. Spurgeon preached with characteristic earnestness and eloquence, his sermon being addressed to young men. A great number of ministers from town and country attended the service.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The second session of the Union was held at the Weigh-house Chapel on Friday. The Rev. Dr. RALEIGH, the president for the year, took the chair at ten o'clock. After the usual devotional exercises,

The Rev. HENRY ALLON read a paper, which was very cordially received, on "Nonconformists and Primary Education." After describing the present position of the question, the paper suggested that the present Privy Council system, however defective, could not be superseded without danger to the cause of education, and that any uniform Governmental scheme which should either provide schools or prescribe processes for the whole country, would be seriously hurtful. Having stated at some length his grounds for this conviction, Mr. Allon then spoke of the future, and sketched his own views as to the best means of dealing with the educational problem:—

If, however, the State department of education is to be restricted to the recognition of secular education as ascertained by results, and if the local supporters of schools are to be at liberty to determine their religious teaching, it becomes essential that there shall be an effectual protection against denominational proselytism. Not only must the civil government maintain a strict neutrality in the administration of national revenues and clamorous religious sects—it must insist upon strict neutrality being maintained in every school upon which national revenues are expended. Those who wish to subordinate the day-schools of the poor to purposes of religious proselytism are at perfect liberty to institute and support such schools. But it should be a uniform and indispensable condition of every grant in aid that a stringent and efficient conscience clause be accepted and acted upon, so that even the most scrupulous and sensitive parent may be assured that his child shall receive no instruction in religious matters that he himself does not approve. For this the conscience clause now proposed by the Duke of Marlborough is ludicrously inadequate. In a country like this, divided into large and conflicting religious sects, the national Government should obviously show no religious partialities. It should therefore devise a stringent and effective conscience clause, and uniformly insist upon its acceptance. Problems more difficult still present themselves when we approach the question of originating schools where voluntary initiation fails. Two conditions may be insisted.

First. There are dense and impoverished districts of our towns and cities where those who need education the most are the most destitute of all means of providing it. Why should not powers of local taxation like those possessed under Mr. Ewart's Public Libraries Bill be conferred? so that wherever the householders of any district determine that educational provision for it is necessary, certain defined powers of levying a tax upon the district shall be given; grants in aid being given, as they are now given, to local originating committees, only perhaps in a larger ratio. On the supposition that the ignorance of a district is so great that the population did not feel its need of education, or were too selfish thus to provide it, might not there be some defined power of imperial compulsion? This, however, it might be expedient to defer until the results of the first provision have been tested. The objections to such compulsory local taxation are—

(1) That it would not only be an exception to the voluntary origination and support of schools, which is so largely conducive to their vitality, but that it might furnish an excuse to weak-conscience benevolence, which would be injurious where otherwise schools would be provided; and

(2) It would be another very glaring case of inequality in assessments for the poor. The richer districts of a large city would escape, while the poorer would have to bear an additional burthen. If the school-rate were levied upon the entire population of a city or town, this objection would be neutralised. It is, however, hardly likely that the inequalities of our assessments for the poor will remain long unremedied, and school rating might be determined by the more equitable principles that will regulate it.

Second. The other condition is that of small rural populations, where the local supporters of the school—often the clergyman and the squire—choose to bear the entire cost rather than submit to the restrictions of any conscience clause. Of course they may be at liberty to carry out to the fullest extent their sectarian indoctrination of their children. What in such cases is to be done with the Nonconforming or Evangelical residuum, the population being too small for two day-schools, even were there the means of establishing a second? There are hundreds of such cases. For this grievance I confess that I see no immediate redress. Everything cannot be done at once. I have some faith in the power of public opinion, only, unfortunately, no men are so little amenable to it as those who disguise intolerance in religious forms, and who thereby deprive conscience of its

natural powers. We must, however, hope that an impartial system of urban education, when it is seen in its results, together with the growth of right principles, which is wonderfully rapid just now, will gradually form a public opinion which few will dare to defy.

Concerning compulsory education there is little to be said. We should all, I suppose, agree in the principle, that as a matter of natural and therefore of social obligation, every parent is bound to provide instruction for his child, just as he is bound to provide for it food and clothing. Abstractly, therefore, and as a matter of principle, I have no objection to a law of compulsion. If it were feasible I should have no objection to make it as obligatory upon a parent to educate his child as to feed it. But the possibilities of the practical statesman rarely coincide with the conclusions of the philosophic statesman. It is certain that no law of universal compulsory education would be practically feasible in the England of to-day.

Nor should it be attempted until every other expedient has been tried. We have not yet exhausted all other means. There are, for instance, many possible extensions and applications of the Factories' Act, both to urban and rural populations, that have not yet been attempted, educational conditions that might be imposed upon employers, educational requirements that might be made of the employed; step by step, *pauclatim et paulatim*, feeling our way by experiment, and enlarging the area of requirement as success may justify it, we may proceed in this direction a long way yet. There are also possible applications and improvements of the Industrial Schools Act not yet tried. It is clear that, as wise social economists, we shall not leap to hard and offensive measures of direct compulsion until intermediate means have been tested to the utmost, and the residuum of ignorance which they fail to remove has been clearly ascertained.

Mr. S. MORLEY moved the following resolution:—

That this assembly, retaining that strong interest in the work of popular education of which the Congregational churches of this country have given abundant practical proof, heartily rejoices in the general attention which the subject is now receiving, recognises the liberal policy pursued by the Committee of the Privy Council on Education, and their disposition to meet the objections of Nonconformists, and finds in this and the general state of feeling ground for hope that measures of a more broad and general character may speedily be devised in which Congregationalists may cordially co-operate; but, cherishing a strong conviction that the present transitional state of opinion is not favourable to the formation of a system likely to be permanent and complete, urges upon its friends the importance of not hastily committing themselves to an approval of proposals for legislation which must, to a large extent, be immature and unsatisfactory.

After paying a tribute to the wisdom and moderation of Mr. Allon's paper, he said that if they had to begin afresh, if the country were free and clear of schools, it might be much easier to determine upon such course as under all the circumstances of their diversified religious opinions would be the wisest; but he could be no party to any attack upon the present system of education when he saw the country covered with somewhere about 25,000 schools, large numbers of them being of a class character, established both by the Established Church of this country, the Wesleyan body, and other denominations.

My present mind is to desire to see an undenominational supplement to the present system, and then that the question shall be left first of all to competition amongst those who have schools, and that some method be devised by which destitute districts, the class originally referred to when the minutes were first established—the lower class of the population—should have the means of education supplied by some additional method, to which Mr. Allon has adverted, without feeling, as I feel myself, able to suggest the precise course of it. I do hold we want something distinctly in addition to what we at present have. Then I hail the concession that Government has offered; no doubt it is about to be withdrawn, but we are sure to have it again when the right time comes, under a reformed Parliament, and, I hope, under a Liberal Government;—the proposal to pay for secular results; to say to the whole of England, "You may establish secular schools, if you like; you may retain the present schools you have. There may be means and powers given in various districts to supply schools where there is a lack of instruction; and we, the Government, without having a word to say either to secular schools or various denominations as to religious instruction, we shall require proof of good secular results. We will inspect your schools; we will test your impartation of this secular instruction; and we will pay for such secular results." I hold that with a conscience clause I would follow every shilling of the public money with a demand that the conscience of parents should be respected, and that there should be no power anywhere to enforce on a child either attendance on the Lord's-day at the Established Church or in any Dissenting chapel, or the teaching of any catechism which was repugnant or opposed to the views of the parents. I hold that that is a fair condition that we, as Englishmen, may insist should accompany our money, when contributed for the purpose of education. As to the question of compulsion, of course there can be no compulsion where there is not a free school.

The Rev. W. CUTHBERTSON said that he was unable to concur in some of Mr. Allon's conclusions. He was glad that the Government Education Bill was likely to be dropped for the session. They had fought this education battle with great earnestness in New South Wales, where the strongest executive that had ever been seen in the colony, backed up by the Roman Catholic party, supported energetically by the whole of the Episcopalian clergy, by some Wesleyans, and some Presbyterians, combined in support of a narrow denominational system. A few Independents took up the broad position of national secular education. They carried with them the popular mind, and defeated the Government. There was now a thoroughly national system in New South Wales. (Cheers.) Their position in this country no doubt was extremely difficult. The Minutes of Council were more liberal than they once were, but he objected to the new concessions as a final settlement. For himself, he could only accept a national system

of elementary instruction in secular things. He should like to see it administered by a responsible Minister in the House of Commons, maintained by local rating, and worked locally by ratepayers. (Applause.) As Congregationalists they did not stand on terms of equality with Episcopalians in the educational race under the Minutes of Council. If these gentlemen had to build their own churches or chapels, to maintain their own ministers, and to do all that Nonconformists do, then they would start fair. (Applause.) If the system were not soon broken down, it would cripple Independents in the whole of their evangelistic operations. Though at present ready to take the Government grants under their improved minutes, he took his stand for a national system; as a member of the State, he objected to see this sectionalism pervading them from the palace to the workhouse.

I see it not only in church or chapel—I see it in the drawing-room, I see it on every hustings where bigotry opposes principle and virtue; I see it, aye, even when this life is done—it is in our cemeteries and churchyards—(applause)—and I say, as an Englishman, I object to that. (Cheers.) I want to see for the rising youth of this great country some green spot where they can meet as Englishmen, and not have themselves crippled as denominationalists; and because I take that ground I want to see wisely introduced—admitting that it will take time, and the fight will be long—I want to see a great national system. I believe solemnly you cannot do the work upon any other system. . . In one of the works of Professor Rogers, he introduces with his own graphic power an old German professor holding up before his pupils the picture of St. Paul contemplating his own theories and inspired teachings in the light of the criticism of the new infidel schools, and he makes the Apostle shrink from the things that come before his eye and say, "What is that?" He did not know his own voice. Well, I take an ignorant country boor, or I take an Arab out of this city. I take him with me to stand for a moment or two in the great gallery of nature, and it is all closed to him—he knows nothing about it, I take him into my own study, where you and I keep the legacies handed down to us by the gifted and the men of genius who are gone, but it is all a closed book to him. I lay before him the Holy Book itself, and he knows nothing about it. He is utterly dependent upon something external just to tell him the essential thing to make him a man, and I say looking at that, "What is this?" You may perhaps give me an answer, and say "A man." Do you mean a man as described in that glorious opening of Genesis—the charter of our manhood—"And God created man in His own image; in the image of God created He him"? Is that this one? And as I look at that, and remember what my Master told me about the worth of the soul of one man, I say I would implore my brethren, I would work night and day to try to effect it, that if we are to help, however humbly, in building up the great temple of education, we will put our hands to nothing but what bears upon its portal, "Education the birthright of every child, and neither a political nor an ecclesiastical concession." (Loud applause.)

A somewhat desultory discussion ensued, in which Mr. Pratt, Mr. Jupe, the Revs. A. Reed, E. Conder, Davies, Conway, Tritton, Robjolns, Mr. Charles Reed, Dr. Halley, and Mr. R. Mills, M.P., took part, and at the close the resolution was carried with but one dissentient.

A paper was read by the Rev. W. DAVISON, of Bolton, on "Evangelistic agency in its relation to our churches and the pastorate." A resolution, thanking the author of the paper, and expressing the confidence of the assembly in the value of such agency, was moved by the Rev. ANDREW REED, seconded by the Rev. ALEXANDER THOMSON, of Manchester. Mr. Morley, the Rev. J. H. Wilson, and the Rev. J. B. Paton, of Sheffield, having briefly spoken, the motion was carried.

Dr. MORTON BROWN then moved the following resolution:—

That inasmuch as much misconception exists in regard to the probable influence of the disestablishment of the Irish Church on the interests of Protestantism, the committee of the Union be requested to consider the expediency of preparing and circulating a paper descriptive of the views entertained by the Congregational body with respect to this question. He said that the greatest efforts were being made by the supporters of the Irish Establishment to persuade the people that the interests of Protestantism were bound up with the existence of that Establishment, and at the preliminary meeting a supplementary resolution, dealing with that aspect of the question, had been prepared, but on Tuesday it had been dropped, and a petition to Parliament adopted in lieu of it. It was, however, thought that the subject should be dealt with, and the committee of reference had approved of its coming up in the shape of the resolution which he now proposed. He thought that there should be great exertions to remove the ignorance which prevailed, and which was now being successfully appealed to, in many cases, by the friends of the Establishment.

Mr. CARVELL WILLIAMS seconded the motion, because there was no organisation which was charged with the particular work referred to in the resolution. The Liberation Society had done much in assailing the Irish Church on political and general religious grounds, but it was pledged to neutrality in relation to questions at issue between Protestants and Roman Catholics. That Union, however, was a Protestant body, and if its members believed that Protestantism, instead of being injured would be advantaged by putting an end to the Irish Establishment, they ought to speak at the present crisis. (Hear, hear.) Dr. SMITH said that if the meeting chose to put upon the committee the responsibility of action in so important a matter, he had no doubt they would accept it.

The Rev. ANDREW REED said that much care would be required in the preparation of such a paper, and that they ought not to make the present an occasion for assailing Popery.

The resolution was then adopted.

A vote of thanks was accorded to the Rev. Thos. Binney and the Rev. Ll. Bevan, for allowing the Union to meet in the Weigh-house Chapel, and the proceedings closed with the benediction.

THE CHAIRMAN'S ANNUAL BREAKFAST.

On Saturday morning, following the example of former presidents of the Union, the Rev. Dr. Raleigh invited the ministers and delegates to a public breakfast in Myddleton Hall, Islington. Between three and four hundred sat down, including not only those who had taken part in the proceedings of the annual session, but ministers of other denominations.

After a few words of welcome from the Chairman, the Rev. J. KELLY, of Liverpool, made a few remarks, and was followed by the Rev. NEWMAN HALL, who in the course of his speech said that when in America he found the people were longing for the preaching of a living Christ, and that all classes, including critics and literary and scientific men, crowded to hear him preach the simple story of Christ. He was told that the people there were got utterly weary of hearing dull essays, and that they longed to hear the simple Gospel. He knew of one instance where a very learned man attended a certain church, and the minister tried to adapt his teaching to this one man; very soon the man left, and when asked the reason why, he said he was tired of the kind of preaching he heard; that he had enough to do with learning all the week, and that on the Sunday he wanted his mind refreshed by something else.

The Rev. C. H. SPURGEON, who was received with repeated cheers, then spoke at some length in an interesting and practical address. He commenced by saying that he thought they might now cease to talk about charity, and had got to the stage when they could do brotherly actions without thinking they had done anything at all extraordinary. He really thought it was as good a thing as could be done in America when their friend Dr. Raleigh shut up his own church one Sunday morning, and came, with all his people, to the Agricultural Hall to listen to him. (Cheers.) For himself, if he had a man's friendship at all, he would only have it on the terms that they should mutually be at liberty to fight with each other; which reminded him of Robin Hood, who admitted no man into his cave until he had first beaten him with a sound oak cudgel. The time had gone for all the palavering and speaking of sweet things which seemed so necessary for admission into the Evangelical Alliance, against which he said nothing, only this, that the moment he for one felt it his duty to speak out on a certain matter, he received at once a letter from the secretary, saying that, as a Christian and a gentleman, he was bound to retire; and he did so, of course. (Laughter.) They might differ very widely, and yet have great respect for each other. His disposition was with all his might to oppose anything like the absorption of the Baptist denomination into the Independent, but he would most earnestly assist anything that looked like the uniting of them in closer bonds for common action. (Applause.) Such meetings as that did good. There was more in the eating and drinking together than was sometimes imagined. To look in a man's face was a good thing. There was more in it than in any book in their libraries, especially if they were actuated by common sympathies. Now, above all other times, they must turn their earnest attention to the increase of their own spiritual power, and to the utilisation of it in all their churches. They ought just now to be political. This was a time when that battle must be fought out. But they must not let that detract for one single moment from their earnest attention to their spiritual condition; for all the real power they had in the political world emanate from the spiritual.

We must try ourselves, personally, as ministers, to be more deeply spiritual, more eminent in the inner life, living nearer to God, and preaching the Word with greater power, according to our mode. And we must see that our people do the same. We must keep up our people's prayerfulness above all other things. The prayer-meeting is an institution which is not regarded by all ministers as being so eminent as it should be, for it is the engine-house outside the cotton mill where the power is that works all the spinning-jennies in the mill. "Only a prayer-meeting," say some; but it is the prayer-meeting which will supply force for all the agencies of the Church, from the Sabbath-school up to the ministry itself. Then we must seek to utilise our power well when we get it. I wonder whether it would be tolerated to say to our friends that we do not all of us in the government of our church utilise the power we have? I have found it extremely useful to employ over and above the deacons a second order of church officers. I think our deacons should be men of good business ability, and they should be, perhaps, the wealthier brethren, as they generally are, and the more prominent. But there is a considerable number of men in our churches who are very spiritual, men quite fit to visit the sick, to see inquirers, and to attend generally to the work of the church, who might be immensely useful if you put them in office, who probably would otherwise never associate with your deacons, being men of a somewhat different class, but who would be greatly useful if they were made officers. I do not suggest that as an alteration, but I do say of it that it has been the saving of the church over which I preside, and that if it had not been for the eldership, we must have gone to pieces years ago. They meet in their different sessions. The deacons attend to finances, the elders to the truly spiritual thing. I preside over both these courts, and we never allow one to interfere with the other. We have found that we have brought out many in the church who, perhaps, would have been unruly, or sowers of disension, if we had not employed them, but who, having been put in office, have grown, and expanded, and become first-

class men, and have helped us to carry on our vast church with something like order. Let it be a rule that there shall not be a single young man or young woman in the church unemployed. We must bring out every single talent that God has committed to any one of His people. The extension of the Sabbath-school system I would strongly recommend to friends who have not attended to it carefully. I do not mean the getting of more scholars, though that is desirable, nor the founding of fresh schools, though that is our duty, but I mean the carrying out of the system a little further, so as to keep the lads and lasses after they have left the school, and especially the formation of something like what we call "catechumen classes," where we even have grey-headed women of sixty or seventy, who still remain, and even after they have become church-members yet still choose to remain in the same classes. We have one class of between 700 and 800 women, and classes of men of the same kind, who become little churches inside the church, and get into methods of self-government and self-education, and become themselves workers again in all sorts of directions, making the classes the centres of their operations. I am afraid we have not quite got "the missing link" between the Sabbath-school and the church unless we have looked carefully after that class who are just between the church and the school. Of course Bible-classes are exceedingly useful, and could not be done without, but still a minister cannot carry on a Bible-class that would be sufficiently large to comprehend all these. Let us look to this, and especially at this time, when I think the principle of good secular education seems likely to triumph. Whatever may be our opinions, I think the mind of the country does run in the direction of having schools in which religion shall be left to be attended to by the parents or by some others. I go in for that, for we must have people educated somehow or other, and I really think that the education which most schoolmasters give might really be put into a hollow tooth. There ought to be evening schools for the teaching of religion in connection with all our churches, so that we might have a system which the Irishman described as "having Sunday-schools three days a week." (Laughter.) Why not? What a harvest it might yield to us! And I am persuaded that our young people are quite able to take it up, and that they would cheerfully respond to the call to carry it out, and that the results of the system would be almost as great as the results which have come from the Sabbath-school system throughout this land. We must take care, then, that in some way or other we utilise the whole power of the Church. And the time has also come for us, as Congregationalists—for I adopt that word; we are as good Congregationalists as you are, and we go a little beyond you in one respect—(laughter)—must advance and occupy fresh ground in London. Thanks to many earnest brethren, and, among the rest to that man of God whom we all love, Mr. Samuel Morley—(cheers)—you have done much; but then you have the whole country before you. There ought to be a distinct invasion by us. We must not be satisfied with building old chapels over again. I hope that work is pretty nearly done. I have sometimes had my doubts as to whether all the chapels needed to have been built over again. However, that has been got through, I hope, and now is the time for an advance. There ought not to be a single town or village, or even hamlet, that shall be unoccupied by these two denominations. We must resolve, as Christian ministers, to be willing to part with our members. The true way for a church to increase is to be willing to diminish. We know that in the body the centre must be kept strong. Just so; but if the heart stores up its blood, and gives none out, the whole body will expire. But the heart becomes strong as much by its pumping out as by its pumping in. So with your churches. God always rewards generosity of spirit in Christian ministers with regard to their churches. If they can part with the valuable deacon, or the excellent Sabbath-school superintendent, and that body of excellent ladies who contributed so much, God has secret methods of reparation. It is true that He recruits the body, and whatever it casts off is sure, by some secret process of His Holy Spirit, to come back again. We must increase. In God's name we shall increase. We have got the truth of God. We have got the right polity. Our system of Congregational churches is the most workable of all systems. It is the most adapted for mission purposes, and we must prove it to be so. It will be of no use to laud ourselves generally all the way round upon our being Congregationalists; but we must prove the wisdom of the entire system by working it thoroughly out, and saturating this kingdom with the Gospel of our Lord Jesus Christ. (Cheers.)

Mr. Spurgeon went on to say that they wanted a Nonconformist alliance. The Liberation Society, for political purposes, was invaluable, but they needed a religious organisation to expose the religious errors of the Church of England,—a league which would have no friendship with Ritualism or Rationalism, or with the cowardliness of Evangelicalism. (Cheers.) They sympathised with the Evangelicals so far as their evangelicalism was concerned; but that brethren so enlightened should stand in such a connection, and use words which were better fit for a mass book than for use in any Protestant Church, was what they, as Nonconformists, could not see and hear without entering their protest against it. (Loud applause.)

The Rev. Geo. Mather (Wesleyan), the Rev. H. Allon, and Mr. Jas. Spicer, added a few words. A vote of thanks to the chairman and others was moved by Mr. CHAS. REED, seconded by the Rev. Dr. MULLENS, and carried.

COLONIAL MISSIONARY SOCIETY.—The annual meeting of this society was held on Wednesday night in the Weigh House Chapel, Mr. George Leeman, M.P., presiding. The report, in taking a retrospect of the labours of the society, stated that the response to appeals made, if not enthusiastic, had been such as to meet the necessities of the case in a way creditable to the Christian feeling of their constituents, and so as to avert from them the reproach of having left their countrymen in other lands destitute of the means of grace. The existence of

nearly 250 Congregational churches in the colonies, by far the greater number of which could have had no existence, and almost all the rest of which must have worked with much less efficiency but for the aid of the society, was a gratifying testimony to the interest of England in the spiritual condition of her children who had gone out to found new empires in her name. At the last annual meeting a resolution was adopted providing for an extension of the operations of the society to English-speaking people in other parts of the world besides the British colonies. The committee were then in correspondence with friends in India about a project for establishing free Nonconformist worship there. Nothing had as yet, however, come of this project so far as the society was concerned; and their report of work done concerned, as in former years, only the colonies of Great Britain. The Rev. W. Cuthbertson moved the adoption of the report, and the meeting was addressed by the Rev. W. M. Statham, the Rev. W. S. Fielding, and Mr. Charles Reed. From the treasurer's report, presented by Mr. James Spicer, it appeared that last year's income amounted to 3,091*l.* 16*s.*

THE YOUNG MEN'S CHRISTIAN ASSOCIATION held their anniversary breakfast at six o'clock on Tuesday morning, at their institution, 165, Aldersgate-street. The sale of tickets was so large, that tables were laid in two large rooms, and the attendance, considering the early hour fixed for the meeting, was excellent. A substantial breakfast having been partaken of, the company assembled in the Lecture-hall, under the presidency of F. A. Bevan, Esq. After devotional exercises, the chairman delivered an earnest address, in which he drew attention to some of the temptations of the present age. Not only are the attractions of the world presented to young men in a far more insidious and dangerous way than they ever were before; but even in religious matters, when a young man became serious, there were so many different phases of religion presented to him, that he needed continually the guidance, and teaching, and wisdom from above to keep to the truth of Christ. He warned them to beware of being led aside to Ritualism on the one hand, or to latitudinarianism and Broad-Churchism on the other, and advised them to refrain from attending Ritualistic churches, and to guard against much of the literature of the present day, such as "Ecce Homo," a book which, while it contained much truth, had mingled with it some fearful error. The Rev. Luke Wiseman, the Rev. Samuel Wainwright, the Rev. Mr. Calvert, the Rev. Ll. D. Bevan, Mr. Tresidder, Mr. G. Williams, and Mr. Shipton delivered encouraging addresses.

CHRISTIAN MORAL SCIENCE.—A public conference on the principles and objects of the Anglican and International Association for the Promotion of Christian Moral Science, was held on Wednesday at the City Terminus Hotel, the Rev. Dr. Blackwood in the chair. The views of the originators of this new movement was elaborately explained by the Rev. Dr. Cather, who acts as its honorary secretary, and may be looked upon as the first suggestor of the association. The idea which it proposes to carry into effect had been privately discussed some time before the Social Science Congress was held in Manchester, and at the suggestion of the late Mr. Hanbury, one of the then members for Middlesex, a meeting of lay and clerical gentlemen who were likely to take an interest in the matter was held during the congress in the Mayor's parlour. At that meeting a resolution was come to affirming the desirability of forming the association, and constituting a provisional council, some of whom were there and then named, to take steps to ascertain how far it was possible to unite the various Evangelical Churches in such a union. A pecuniary obligation was to be imposed upon the council, which it was thought should consist of 140 members. Since that period, about 130 gentlemen from different parts of the United Kingdom have joined the council, and Dr. Cather told the conference that it had now become necessary to determine their future action with the ultimate aim of establishing an annual Christian Moral Science Congress. To achieve that end there must, he said, be an immediate resort to literature, in order to educate the evangelical mind upon the importance of the subject to the nation at large. For this purpose a book, divided into three parts or essays, should be published after the manner of the "Tracts for the Time" of the Puseyites, and the "Church and the World" of the Ritualists. All notions of uniformity, compromise, or amalgamation amongst the twenty-five peoples or sects who were likely to be brought into union at the association congresses, should be thoroughly abandoned. There should be complete respect for religious or Christian liberty, and nothing should be insisted upon but Scriptural recognition and agreement in the facts of Christianity, which was, firstly, the sufficiency of the Scriptures; secondly, the Trinity and Unity of the Godhead; and, thirdly, justification by faith. One essay should illustrate the relation of a united Christian Church, and the science of Christian morals, to the moral elevation of the people in secular affairs. This literature would find its way to at least 10,000 reflecting minds, and eventually an association of some 2,000 members would be formed who would contribute the requisite funds for holding a Christian Moral Science Congress once a year of Episcopalians, Presbyterians, Congregationalists, Baptists, Wesleyans, Friends, and Evangelical Churchmen. The suggestion of the rev. doctor appeared to meet with general approval.

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